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THE

SEVENTEENTH REPORT

OF THE

GERMAN EVANGELICAL MISSION

ON THE

WESTERN COAST OF INDIA.

MANGALORE:

PRINTED AT THE GERMAN MISSION PRESS.

1857.

GRH 40

R E P O R T.

In reviewing the experiences of the last twelvemonth, compared with those of the previous year, we are constrained to acknowledge, that in the absence of any striking events, we yet have enjoyed many rich blessings, and that the manifestations of healing grace have been fully as abundant as those of chastening discipline. It is of the Lord's mercies that we are not consumed: because his compassions fail not, but are new every morning. The statements subjoined, relating the chequered occurrences at each station, will be found to illustrate this precious truth; and if we cannot tell of brilliant achievements, we are fully satisfied that we have been permitted to pursue our work, to proclaim the glorious message of Salvation, and we feel that the Lord must do the rest. His word shall not return to him void.

After long and faithful services in the Tulu Mission our Br. and Sister Bührer left us, with nine children in their charge (18th January 1857) in order to seek in Europe the restoration of their failing health. We hope to see them return with new strength to their field of labor, which stands particularly in need of tried workmen. We have received valuable reinforcements: first

in October 1856 by the arrival of the Brethren Handrich, Hauser and Strobel, with Miss Lang (now Mrs. Deggeller); and again in January 1857 by the landing of the Brn. Bosshard, Herre, Hunziker, Keuler and Laufer. Still we do not feel strong enough to reoccupy the outpost Shemoga, abandoned last year. Even at Honore our operations are suspended, in compliance with orders received from our Home Committee. We have now many young laborers new in the field; and may the Lord soon enable them to take the place of their predecessors and quit themselves like men.

In Sept. a dear native brother, J. C. Ramavarma, was set apart for the Ministry. It was the first ordination performed in this Mission according to the rites of the German Evangelical Church. We were warranted by our Br's. former services as a Catechist in forming great expectations of his usefulness among his Malayalam countrymen, but before many months elapsed, the Lord saw fit to take him to Himself. May the example of Ramavarma's humble, selfdenying walk not be lost upon his fellowlaborers.

The new impulse, given to education by the late measures of Government, has stimulated us to new exertions. We have established new schools, and strengthened and enlarged our older institutions. Grants in aid have been applied for and obtained. The preparation of suitable school books has been much at our heart, and has occupied part of our time. We have even,

upon the wish of our Committee, considered the advisability of further diminishing the number of available laborers, by giving up one of them to the service of Government, for the purpose of helping on the cause of Education in these provinces. Some conscientious friends have taken exception at this step, seeing that the Bible is still not taught in Government schools, and that the difference of the objects pursued by their Educational Department, and by us as Missionaries remains palpable enough. To these and other objections we do not shut our eyes. They influence us to move cautiously in these matters, and to consider even whilst advancing the possible necessity of a retreat. But whilst we honor the different views of our friends, we would ask them to bear with us, if from early associations we feel somewhat prepossessed in favor of Government Education, and are inclined to make allowances for their difficulties. We confess that we earnestly deprecate a premature and indiscriminate withdrawal of zealous Christians from a cause so essential to the emancipation of India from its ancient thraldom. May the Lord also in this momentous question make our way plain before us!

The increase in Church members has been very slight during this year. Many cases have occurred in which discipline had to be exercised, and we have become stricter in readmitting such as have brought dishonor on the name of Christ, as well as in examining the motives of those that present themselves as inquirers

and Candidates for baptism. We have to fight with many an old leaven and meet occasionally with tough resistance; especially in the Tulu Stations, where even Catechists shewed themselves weary of our continual superintendence and interference. In one or two places the Christians seem to imagine, that to have the rule over them is a peculiarly sweet privilege, and that they must needs assert their spiritual independence. Yet have they shrunk from choosing the alternative we proposed to them, of electing and maintaining their own teachers. Any how we see that new struggles are in store for the Churches growing up around us: and we would look for a fresh supply of strength and wisdom to Him who changeth not, Jesus Christ, the same yesterday and today and for ever!

I. CANARA.

MANGALORE.

*Rev. H. Gundert, Mrs. Gundert; Rev. W. Hoch, Mrs. Hoch;
Rev. H. Kaundinya; Rev. G. Camerer; Rev. F. Keuler.*

INDUSTRIAL DEPARTMENT.

Messrs. G. Plebst, G. Pfleiderer, J. Haller, J. Hunziker.

*Catechists: Simeon, Elieser, Daniel, Samuel, Theophil.
Schoolmasters: J. Kamsica, G. Kolb, Leonhard, Daniel.*

<i>Communicants</i> . . . . .	.....	243
<i>Non-Communicants</i> . . . . .	.....	44
<i>Children</i> . . . . .	.....	219
<i>Catechumens</i> . . . . .	.....	23
		—
	<i>Total</i>	529

I. THE CONGREGATION.

Br. Bührer, who had spent the hot season at Mercara, returned towards the end of May to take charge of the Native Congregation, jointly with Br. Kaundinya. After careful instruction of the ignorant part of the Congregation, they were enabled to add several to the number of Communicants. Others who were hardened in their sins without evincing signs of repentance, had to be excluded, some to the extent of breaking off all connexion with them.

One of these, a retired shopkeeper and secret gambler who had despised all warnings, was suddenly taken away in his sins, an event which, happening as it did immediately after his expulsion, seemed to strike even the careless with salutary fear.

On the whole we find that, whilst many a hardened soul remains careless and unimpressed, the word comes

home with saving power to some of the younger members amongst whom have occurred cases of decided conversion.

One Sunday a youth was overcome by the word preached: he found no rest until he had confessed the sins that alarmed him to a Brother, who helped him to believe and hold fast the full pardon in the blood of Christ. His family had been divided against itself, but the new life of one member became a power that healed the breach and led also others to seek with new zeal the things that pertain to their peace.

One family felt inwardly moved, to confess sins of witchcraft committed for the purpose of counteracting sickness. When the case was investigated, others came forward and showed their deeds. It was discovered, that many had occasionally resorted to very questionable remedies, whilst others made a conscience of practices we felt some hesitation in condemning altogether. The healing art, as practised at present among natives, particularly of the lower classes, remains an intricate subject. Oh that the prayer of faith were substituted for nine tenths of the remedies tried!

Our Catechist Elieser has been laid up for months, but is happily enabled to glorify his Lord in the severe test to which his faith and patience are put. May he come out of the furnace a vessel sanctified for the master's use!

Only three adults have been added to the Church by baptism. May they be kept by the power of God through faith unto salvation!

II. THE SCHOOLS.

The GIRLS' INSTITUTION, superintended by Mrs. Hoch and Miss Will, contains at present 45 boarders and 12 dayscholars. Only a few of these could be admitted to the Lord's Supper.

Most of the elder girls are difficult of access, talkative among themselves, silent before their teachers. They have however exhibited increasing diligence in their studies and tasks of work. It is the Spirit only that can open their hearts to the good Shepherd. English has been taught to the most advanced, they appear to like it and some make creditable progress.

The school building has undergone alterations which appear to have improved the state of health, only one death having occurred in this year, and that in a child weakened by inveterate disease.

The PAROCHIAL BOYSCHOOL is in a prosperous condition. The parents have been gained to send the children more regularly, than most natives can be induced to do. All Christian children visit now the school from the 6th to the 14th year of age. The most talented (at present five) are made over to the English school.

The CATECHIST CLASS consists of only seven youths, who are instructed in the Scriptures and Systematic Theology, besides attending in the English school the lessons that are deemed necessary for them.

One youth had to be dismissed from the school for gross misconduct. Another left it, tired of learning, wherein, on account of his advanced age, he made little progress, and afraid also of the task of preaching which the nearer it came, the less it was to his taste. Br. Kaundinya has visited Subrahmanyia together with Br. Mögling at the time of the great annual feast (Nov.—Dec.) There the scholars found repeated opportunities of announcing in different languages the glad tidings to their countrymen, whilst the Missionaries addressed chiefly the Canarese and Tulu pilgrims.

The ENGLISH SCHOOL enjoys the confidence of the native community more than ever, the number of pupils on the rolls being now as high as 203 in all the five classes. Many of the late accessions come from a considerable distance.

It has in consequence been found necessary, to enlarge the accommodation of the school by building an upper story. The school was visited by Lord Harris on the 28th November. He devoted some time to the examination of the pupils, and concluded by exhorting them not merely to acquire knowledge in order to qualify themselves for Government Offices, (the one thing needful in the estimation of most of these youths!)—but to seek after truth because it is its own reward, far more precious than silver, gold and rubies.

Br. Hoch is aided in the school (since January 1857) by Br. Keuler, who has charge of the 2nd Class. The other three Classes

are superintended by teachers educated at this Station, J. Kamsica, G. Kolb and Mahadeva. Help was afforded to the school, especially during the Monsoon when there was a scarcity of teachers, by several friends, of whom Lieut. M. A. Sweny, I. N. has endeared himself to the pupils in a peculiar manner by his faithful services.

Little can be said of the CANARESE SCHOOLS. In a measure they answer our expectations, but much remains to be done, especially the substituting of instruction by classes for the present unsatisfactory method of teaching adopted by the native masters: viz. instructing each individual pupil by turns.

The BRAHMAN GIRL-SCHOOL is prospering. Looked upon at first with great suspicion by the Brahmins it is now visited by 17 girls. They are taught reading, writing and arithmetic.

Of late they have also made a beginning in needlework, and are for this purpose visited twice a week by Mrs. Gundert: they candidly confess they like this better than, Scripture History. As the parents do not allow their children to walk to any distance unprotected, and the Schoolmaster would not be able to gather and convoy a greater number, it is proposed to establish a second school in another quarter of the town.

III. INDUSTRIAL DEPARTMENT.

The weaving establishment has employed some 20 laborers and a number of apprentices and women. More orders were received, than could be promptly executed.

Hence endeavors were made to draw some heathen weavers into connexion with our establishment: but fear of Christian influence has finally kept them from closing with the offers made. 11,408 yards of different fabrics have been woven during the year. The Madras Exhibition of 1855 has awarded a second class medal for Jacquard tablecloths. Br. Haller finds much to occupy him at the other stations of our Mission, where looms are either at work or are now erecting.

It is therefore the intention of our Committee, soon to send another weaver to assist him.

In the Shop books to the value of 820 Rs. have been sold, two thirds of which were obtained for schoolbooks in different languages.

The Press has received an accession of strength in the person of Br. Hunziker, who joined Br. Plebst in January 1857, and will, we hope, infuse new vigor into the working of this important branch.

List of books printed from Nov. 1855 to 1856.

		Copies.	Pages.
Mangalore Almanac. 4to. ....	.....	1500	48
A little Hymn Book. 8vo.....	... ..	210	12
Canarese Bible Stories Old Test. (finished) .....	..	4000	122
Do. Do. New Test. ....	.....	4000	248
Sixteenth Report of the Evang. German Mission....		1000	50
Regulations IV. V. and XI. in Canarese. ....	.....	2162	48
Canarese Hymn Book. 12mo. (finished). ....	..	2000	180
Canarese Bible texts for schools 16mo. (not finished)		200	32
<i>Total....</i>		<i>15072</i>	<i>740</i>

When this leaves the press, an old friend of our Mission and particularly of the Mangalore Station, will have bid farewell to India. It is he who in 1834 welcomed our first three Missionaries to his house, and who from that time has never ceased to take the most lively interest in our work with all its trials, blemishes and successes. The English school owes to him a special debt of gratitude. A great part of its library, as well as the chemical, mechanical, and geographical apparatus are his gifts, and will keep up within the room, where he often visited, examined and encouraged the youths of Mangalore, the remembrance of the name of Findlay Anderson.

M U L K I.

Rev. B. Deggeller, and Mrs. Deggeller.

Catechist: Nathanael.

<i>Communicants</i>	60
<i>Non-Communicants</i>	6
<i>Children</i>	106
<i>Total</i>	172

The past year has had its peculiar trials. In the beginning of it menaces were uttered against the Station, which induced the Missionary to tile his house in all haste.

As some god or other had prophesied, that the Missionaries would be forced to retire to the South of the Mangalore river, the natives were confident, that the Mission house would either be burnt after the example shown at Udapi, or that, being too late in the season, the Padre would be washed out of it by the rains. The tiling was indeed finished under the pouring showers of an early monsoon, but without any material injury to the house or its inmates.

At Coditur however an enemy succeeded (February 1857) in burning the house and harvest of the solitary Christian Luke, who for years has maintained a consistent walk amidst the surrounding darkness. Yet have the heathen neighbours kindly assisted and comforted him in that fearful night to the best of their ability: "You must not think now of going away, as if we were against you: the fact is, we all regard you since your conversion as the best man in the place, and we cannot do without you."

Br. Deggeller was married in October to Miss Lang. His health has been fluctuating, and he will now have to try a change to a cooler climate.

He has been deeply tried of late by a strange excitement, which unexpectedly arose within the Church. A discontented young Catechist, who threw up his appointment at Udapi and retired amongst his relatives at Mulki, has so managed to steal the hearts of the Congregation, as for the time to make our exhortations and warnings

of no avail. In consequence of this the Lord's supper could not be celebrated for several months. It does not appear advisable to proceed to harsher measures, but we will wait patiently till their eyes be opened to discover the desirableness of order and unity in the Camp of the Lord and they recover themselves out of this subtle snare. We may add, that in our judgment this is still the foremost of the Canara Churches, there being none in which attention to the Word and mutual love are more marked, however much even these Christians may partake of the Tulu natural character, distinguished as it is by a certain dullsighted and sluggish obstinacy.*

The orphan boys, 39 in number, have given joy to their teachers. We cannot speak of decided conversions, but the impressions, made on many by God's word, are of a cheering nature. Their number has rather decreased, some having been apprenticed to trades, whilst one was appointed Schoolmaster and another entered the Catechist Institution.

U D A P I.

*Rev. J. Ammann, and Mrs. Ammann; Rev. G. Camerer.
(till December). Rev. G. Hauser, (since October 1856).*

*Catechists: Titus, (until January 1857) Isaac.
Christian Schoolmasters: Suvartappa, and Samuel.*

<i>Communicants</i>	.....	.....	.....	70
<i>Non-Communicants</i>	.....	.....	.....	10
<i>Children</i>	.....	.....	.....	72
<i>Catechumens</i>	.....	.....	.....	21
<hr/>				
<i>Total....</i>				173

After the fiery trial through which this young Station had passed, we looked for repose, but it is still delayed;

*They have now humbled themselves and are happy. (31 March 1857.)

yet have we to rejoice over some sheaves gathered, whilst other plants have been choked and withered, and our work consists mostly in sowing with tears.

After the Mission house and Chapel had been destroyed by fire (December 1855 and March 1856), the former was rebuilt before the rains. The ruins of the Chapel were not interfered with; an early Monsoon storm (26th May) added to them the remaining steeple: also one sixth part of the new tiles on the Mission house was swept away. The house was however made habitable by some contrivances, and Brn. Ammann and Camerer could, from May, devote themselves uninterruptedly to the work of the ministry. Regular preaching in the bazar was resumed and is carried on without molestation. Even most of the Swamies are friendly. The outstations were frequently visited, and the Sunday services so arranged, that two congregations at least enjoyed the preaching of a Missionary on each Lord's day. The Candidates for baptism at Malapa, Killenji and Calyanpur were duly taught by turns. The Catechists were diligently superintended, and periodical meetings instituted for their further instruction. Mrs. Ammann attended to the girls and taught them, as well as several boys, the use of the needle in the afternoons, until failing health obliged her (January 1857) to try a change to the hills.

The little Calyanpur Congregation, which consisted of 3 or 4 families connected with Aaron, the first convert, has greatly grieved us, first by their marked indifference to the means of grace, then by a prominent anxiety about the things of this world. Considering the neglect of their secular grievances as a want of love, they have at last relapsed into heathenism: and one family of Catechumens has joined the Romish Church. Thus the enemy has gained a victory of more importance, than the destruction of property to any amount could have obtained for him.

Also in the other stations many have been careless about the word of life. The Congregations are as yet very weak and easily shaken by every wind. Three Catechists have left their work at this station: one because he preferred to devote his time to his fields, two others, because they disliked the strict supervision introduced. One of these has repented and is employed on an outpost near Mangalore. The

other has managed to enlist in his behalf the sympathies of his many friends at Mulki, and continues for the present refractory.

The former Brahman School master of Karike, once Ramachari, now Suwartappa, has joined himself to the Church together with his truly interesting family. His wife was soon enabled to believe in Christ, but he passed through many a struggle, before his selfrighteousness and philosophy succumbed before the Cross. They were baptized (on Newyear's day 1857) with Simeon, the aged father of a Canarese Cooly, that had been killed last year by a fall from the roof of the Mission house. He has received the word of salvation with the joy and simplicity of a child. The baptism of these 6 souls from among the Canarese has formed a cheering commencement of the present year. May such mercies be multiplied to us before its completion!

II. SOUTHERN MAHRATTHA COUNTRY.

D H A R W A R.

Rev. O. Kaufmann, Rev. J. Handrich.

Catechist: John Banawasi.

<i>Communicants.....</i>	.....	.....	14
<i>Non-Communicants .....</i>	.....	.....	3
<i>Children .....</i>	.....	.....	18
			—
<i>Total...</i>			35

Br. Kaufmann has been cheered by the accession of Br. Handrich whom (in October) he received at Coompta and accompanied to his new station.—There has been no increase from amongst the heathen: the number of

Christians has even somewhat decreased, by the departure of some families that sought a livelihood at Bellary and Mangalore.

Br. K. has begun to itinerate through the villages surrounding Dharwar.—He was surprised to find in some not very remote ones unmitigated ignorance of the very sound of the Gospel. Where the Gospel had been announced more regularly, indifference was the predominating feeling with which his message was received. The number of souls, who may be said to be in any earnest about their own religion, is exceedingly small.—A pleasing contrast to this listlessness was offered by the experience of a native brother S. who went with the Catechist to see his relations near Sholapur. At first they were received with tears and lamentations: but soon every one requested to hear the new word, and many listened to it with an intense desire to learn all that could be learnt of the true God and His love for men. One was induced by curiosity to accompany the brethren on their return to Dharwar, others promised to follow them. There are several sects, that in secret reject the shackles of caste, but at the same time encourage every vice; these seem to drive a thriving trade also in that part of the country, and to delude many souls, that aspire after something better than the drivelling superstitions of their forefathers.

H U B L Y.

*Rev. J. Müller, Mrs. Müller; Rev. F. Kittel,
(until November 1856).*

Catechist: Paul.

Schoolmaster: Christian.

The Congregation has had no new members added to it during the year. We have to lament over a temporary defection. The exclusion of an inconsistent member was deeply resented by his friends, who cannot understand, why we insist so much on the exercise of Church discipline.

A Girl's school has been opened, which promises fair to be valued and patronized by the most respectable inhabitants of this populous city.

Many tours were made through the surrounding country, especially by Br. Kittel. In September he visited 21 new villages with the Gospel. At another time Catechist Paul accompanied him. Also Br. Müller has made preaching excursions. During one of these he was met with the following objection, on which the disputant seemed to pride himself not a little. "You Padres are the only Europeans that talk of Christ and his way: how many officers and merchants are in this country, as white as you, but they never mention the name. This could hardly be the case, if your story was true."—Ought not every true Christian to make it a point, in this land of many gods and religions, to confess the name of Christ, though it be with a stammering tongue?

B E T T I G H E R R Y.

Rev. G. Würth, and Mrs. Würth.

Catechist: P. Badawa.

<i>Communicants</i>	.....	.....	10
<i>Children</i>	.....	.....	16
<i>Catechumens</i>	.....	.....	4
			—
<i>Total</i>	.....	30	

The two Preparandi, who for the last three years had been instructed with a view to their being employed in the Lord's vineyard, have now entered upon their work, one here, the other at Guledagudda. They had become almost too anxious for intellectual proficiency, but learn now by degrees to seek and feed Christ's sheep.—Two Catechumens have been baptized and walk consistently. God's spirit is working amongst the orphan girls 13 in

number, several of whom evidence true sorrow for the sins of their early youth and delight in God's word.—In Gadag a school has been opened, which is already visited by 40—50 boys.

On the other hand one of our own schools has been almost emptied, because one youth professed to believe in Christ. A great personage went so far as to distribute presents to all that would forsake the school, and the elder boys have not yet returned. The frail youth stood fast for a few days, but was at last carried off by his relations, and has since ingratiated himself with them by declaring, that we gave him something to drink that deprived him of his reason.

The same day Parameshwara a Mahratta youth, who had passed already through several struggles with his conscience, came to the determination of abiding with us. His father though deeply grieved by this resolve, yet exhorted his son, if he thought this the better way, to stick to it and be obedient.

The annual festival at Gochandragoda has been visited, when multitudes heard the Gospel. Many pilgrims felt interested in our message, and religious conversations were rife in the shops and huts till late at night. The result however seems chiefly to be this: "We have heard enough,—don't listen any longer; for it is impossible to hear this word and to continue in the old way." Thus we may feel assured, that the word of the Lord does its work: it will be a savour of life to such as receive it, and of death to those who reject it.

M A L A S A M U D R A.

Mr. and Mrs. Leonberger.

Catechist: Christian.

<i>Communicants</i>	.....	.....	21
<i>Children</i>	.....	.....	25
<i>Catechumens</i>	.....	.....	14
			—
		<i>Total</i>	60

This station has enjoyed rich blessings. Last year a number of Catechumens crowded together, seeking

rather the bread that perisheth, than the way, the truth and the life. Of the small remnant that was left after various sifting processes, 7 adults with 7 children could be baptized on the 24th of August. About as many remain under instruction. A truly single hearted Mahomedan widow and her boy are amongst the converts: she is a pattern to the believers by her zeal for every good work.—From September to December Br. Leonberger paid a visit to our stations along the Western coast, in order to recruit his failing strength. He was enabled, after his return, to close the year with thanks and praises; for the prayers answered and hopes fulfilled exceeded the measure of all his former experience.

As many as 70 enquirers have left the Colony during the year, having shown themselves more or less hopeless vagabonds; yet have some of their children returned to us.

A visit was paid to the Shirarti Math during the annual festival. There they worship the deceased Swami, until the death of his successor supplies them with a new object of adoration. We had many attentive hearers, chiefly of those that came from the South. One of them remarked feelingly; "The Gooroos cannot make us better than we are, for wherein do they differ from us? all our hope is in such as are better than we."—When the Idolcar stuck fast in the wet soil, the Swami sent his whippers, to drive together all the loiterers, for the purpose of extricating the poor god.

GULE DAGUDDA.

Rev. G. Kies and Mrs. Kies.

Catechist: Solomon.

<i>Communicants</i>	.....	.....	17
<i>Non-Communicants</i>	.....	.....	2
<i>Children</i>	.....	....	22
<i>Catechumens</i>	.....	.....	4
			—
<i>Total</i>	....	45	

In August Solomon began his work as Catechist and

Schoolmaster to the children of the Congregation. He is liked and respected by all.—The Christians are happy in their daily work, and the fabrics of the newly introduced European looms are in great demand. Br. Haller has therefore had many applications from the neighbouring stations for improving and establishing the new machinery; and during his present visit to this Collectorate (since January 1857) his services are every where in great requisition.

A Christian excommunicated at Bettigherry came to this station in order to found a Church of Exchristians. He had some success with the apostates at this place; but the sudden death of his son by Cholera, followed as it was by our refusal to give him Christian burial, intimidated them, and the plan was frustrated.

Devapriya had, after year of litigation, obtained a decree which secured to him the guardianship of his son (February 1856); but the carelessness of the native officials deprived him of the boy, the very day when he was handed over to him. A crowd carried him off under the eyes of the judge. Whether the appeals of the father will avail him much, remains to be seen: meanwhile the boy has attained his 12th year, surrounded by heathen relations, who scruple at nothing and make him from day to day more enraged against the father.

The festival at Kappadi Sangama, where the Malapahari river joins the Kristna, afforded many an opportunity of preaching Christ to such as had never heard of him (April 1856). The simplicity of the Gospel was not to the taste of the hearers: yet do we now and then meet with souls, that treasure up what they have heard.—November was spent in a preaching excursion to Lingasagoor.

In the evenings the Christians meet almost daily at the Mission house, where select portions of Church history are related to them. Their manual occupations do not appear to incapacitate them for appreciating intellectual progress and serious recreation.—One member of the Congregation felt inwardly moved, to confess to his former heathen employer, to what extent he before his conversion had joined in defrauding him. When he repaid the handsome sum, capital and interest, the master, an old enemy, was affected even to tears.

III. MALABAR.

CANNANORE, WITH CHIRACAL CHOCCA AND PALGAUT.

*Rev. S. Heibich; Rev. E. Diez and Mrs. Diez;
Rev. J. Strobel (since Oct. 1856); Rev. J. Ramavarma
(† 11 Febr. 1857); Miss Kegler (since January 1857).*

*Catechists: Timothy, Joseph, G. O'Brien, Paul, Daniel, Sebastian,
Diego, C. Stocking, M. Abraham, Israel, J. Abraham.*

<i>Communicants</i> .....	.....	.....	199
<i>Non-Communicants</i> .....	.....	.....	38
<i>Children</i> .....	.....	.....	154
<i>Catechumens</i> .....	.....	.....	20
(exclusive of Europeans)			<hr/> Total 411

The Station has been strengthened by the arrival of Br. Strobel from Europe (19 Oct. 1856).—Also Miss Kegler has come to the assistance of Mrs. Diez in the Girl's Institution, which received large accessions in January (after the date of our census).—Our dear Br. J. Ramavarma was ordained on the 3rd of Sept. when he witnessed a good confession before a great assembly of Christians and Heathens. He was suddenly cut off by smallpox in the midst of his usefulness (11 Febr. 57) and we feel his loss deeply, surrounded as we are by increasingly heavy responsibilities.

In our Obituary we give a sketch of our brother's life, not perhaps fully in keeping with the mode generally adopted in biographies written shortly after death, when one loves to recall to memory the many precious qualities that had endeared the departed to the survivors, but in the style which we think he himself would have preferred, by ascribing all to the praise of that wonderful mercy, that plucked him as a firebrand out of the burning.

The annual feasts at Payawur and Taliparambu were visited, both in 1856 and 1857, and the Gospel preached

without molestation. Our tracts, priced as cheaply as possible, found purchasers to a limited amount (about a Rupee at each place).

The usual preaching spot at Payawur was on a low wall near an old Temple. This time the majestic tree, that for ages had sheltered the fane, was found destroyed by lightning, and temple, idol and wall lay crushed under the heavy branches. It was easy on that spot to show even to the careless the perishing nature of their gods.

Br. Hebich preached the Gospel on two excursions. From 18 May to the 9 August he visited Mercara, the French Rocks, Palhally, the hills and Palghaut: In Oct. and Nov. he announced the glad tidings in the well frequented fairs and markets of South Malabar, and attended the opening of Zion Chapel at Ottacamund (3rd December).

Meanwhile the schools in and about Cannanore received a new impulse by the earnest exertions of a zealous friend. The Brn. Rama-varma and Strobel devoted part of their time to the school in the Mission compound, where from 150 to 170 children are taught in 5 classes, the 1st class learning also the rudiments of English. New schools were erected in the most promising localities, of which none prospers better than that of Chovva, where 110 and more children (mostly boys) make pleasing progress under the superintendence of the Catechists C. Stocking and M. Abraham. Yet we have even here experienced, how slight a cause may seriously affect the well being of these schools. When slates were introduced, a rumor was at once spread abroad, that a cunningly devised plan had been laid, by which we had placed in the hands of the children most potent means of conversion, and a panic ensuing, the school was half empty for some days.

In December our connexion with a neighbouring plantation, where in the course of 18 years a considerable congregation of laborers had been gathered into the fold of Christ, came suddenly to a close.

The owner dismissed the Catechist and desired Br. Hebich to discontinue his visits. Catechist Timothy had thus to quit the field in which for 7 years he had done faithful service. The greater part of his Congregation having come to the resolution of following him, we

were obliged temporarily to receive them at Chovva; but it is our intention to settle them as independent farmers on any suitable ground that can be obtained for them. We shall be thankful to such of our friends as may be stirred up to remember us especially in this present difficulty.

TELLICHERRY.

*Rev. C. Irion, and Mrs. Irion; Rev. C. Aldinger;
Rev. F. Sauvain (since February 1856); Rev. J. Herre
(since January 1857).*

Catechists: Matthai, Mattu, and Gabriel.

Christian Schoolmasters: W. Stone, J. Fugle, Elieser, Esra.

<i>Communicants</i>	.....	.....	.....	66
<i>Non-Communicants</i>	.....	.....	.....	6
<i>Children</i>	.....	.....	.....	81
<i>Catechumens</i>	.....	.....	.....	5
				—
		<i>Total</i>	....	158

This Station has been considerably reinforced according to its wants. Br. Sauvain joined it from Calicut, in order to assist in the newly opened English school. Br. Aldinger has acquired so much of Malayalam as to be able both to preach and to give lessons in the Orphan-school, whilst Br. Herre devotes himself chiefly to English teaching.

The English school was attended by as many as 140 scholars, which number has of late somewhat diminished; 124 being its status on New year's day. The boys are divided into three classes, of which the first contains only 6, the second 34 pupils. The progress of the scholars was most marked in the third class. Considerable difficulty was experienced from some Mahomedan youths, who would not submit to order and discipline: after their exclusion there was a striking abatement in the number of petty thefts. Order is still a hard lesson to many, and regularity both in attendance and in the payment of fees requires again and again to be strictly enforced.

The Orphan boys are diligent and obedient. Br. Aldinger, besides superintending their education, instructs them in English, Arithmetic and Church history.

Several adults have come to the Lord. Two women were baptized (15 May), one of whom died shortly after, happy in having found the Saviour of her soul. Her last word was: I know well, He does not leave me. Four others received baptism on the 21st of September, one of whom, a Nayer of Chiracal, had there received his first impressions from the faithful teaching of J. Ramavarma. But being afraid of his relations, he left his birth place and came to us for instruction. At his baptism he nobly answered the questions addressed to him, and now adorns the doctrine of Christ by an humble and cheerful walk.

CHOMBALA.

Rev. C. Müller, and Mrs. Müller.

Catechists: Paul, Timothy, and Aaron.

<i>Communicants</i> .....	.. .....	.. .....	62
<i>Non-Communicants</i> .	....	.....	6
<i>Children</i> .....	....	.....	64
<i>Catechumens</i> .....	....	.....	6
<hr/>			
<i>Total</i>			138

The labors of the Missionary have been often interrupted by failing health. He was in consequence obliged to seek for a time a cooler climate above the Ghauts, where he has been enabled to preach the good tidings to a number of Paniers working on a coffee plantation.

On Good Friday 1856 six persons were received by baptism into the Church. One of them, a Tier, had already for 9 years thought

of coming to us, persuaded, that the religion chosen by his old friend P. must be better than his own. Still he had delayed coming to a decision, until, one day feeling unwell, he trembled at the prospect of death, (as smallpox was just then carrying off great numbers), and stated his desire, "not to die in his sins." The relations tried both by flattery and violence to turn him from his purpose, but were defeated by his calm resolution.

Catechist Timothy, who formerly occupied the outstation Vadagara, was transferred to a piece of ground, lately purchased, where a new Christian village is rising.

The girl's school is truly flourishing. For the boy's school a new building had to be erected. The heathen school is exposed to great fluctuations by every conversion. Four youths come in the afternoon to the Missionary in order to be taught English.

C A L I C U T.

Rev. J. M. Fritz, and Mrs. Fritz; Miss Kegler (until January 1857). Messrs. J. Bosshard, and J. Lauffer (since January 1857).

Catechists: Esau, Paul, Jacob, Christian, and Joseph.

Preparandi: Samuel.

Communicants..	.....	.....	130
Non-Communicants	.....	.....	16
Children	.....	.....	139
Catechumens	.....	.....	55
			—
		Total	340

After Br. Sauvain had left the station (in Febr. 1856), the burden of labor was beginning to weigh too heavily on the shoulders of the Missionary. The arrival of the two Industrial brethren was therefore a most welcome and welltimed relief. When they have learned the language, the elder of them will take charge of Codacal, our agricultural colony in the south, whilst the other

superintends the Carpenter's shop and assists in the work carried on at the central station.

Codacal is now by far the most important outstation. The rail road passing very near it, attracts many laborers to whom the Gospel is freely announced; opportunity is also afforded for suitable occupation to any Christian who will honestly work for his livelihood. On the other hand the temptations to dissipations, excesses, carnal liberty and money pride are greater, and we cannot boast of signal success in combating them from a distance. The presence of a Missionary on the spot is urgently required.

Thirteen adults have been baptized in the course of the year.—Just now we are greatly refreshed by the conversion of schoolmaster Canara. He had as a boy learned in our schools: but was absorbed by other thoughts and pursuits, when his father, two years ago, on account of failing health gave over to him the school at Puttur. Soon the old impressions revived; in vain he struggled to shake them off. On New year 1857 he ran in to Calicut and opened his heart "I must now confess the truth, for I believe in Christ." But in order not to see the grief of his aged parents, he begged to be sent for a time to Codacal. After two days the father came tottering in, almost distracted by grief. He was urged to allow his son to act up to his convictions, but hardly taking notice of what was said, he pursued his journey to Codacal, to rebuke the disobedient child. Still his love did not permit him to be hard on the poor youth; he in fact only asked him: Why could you not wait for my death before taking this step? After all he likewise thought it best for his son not to return to Puttur; where he himself has now undertaken to carry on the school with the little strength left to him. The Lord have mercy on the poor old man!

Catechist Christian lost his young wife in July 1856. The daughter of a wicked mother, she had loved the Gospel from her first acquaintance with its promises. Being baptized upon her earnest request during a dangerous illness, she revived against all hopes. Soon after her marriage her husband died of smallpox (May 1847). During this time she recovered from an attack of the same disease. She was ever after weak in body: but growing in spirit, she became a valuable help in the Girl's school. In 1849 Christian chose her for his wife. They were a happy pair, however trials abounded with them. Three children preceded her in death. Then two premature confinements exhausted her strength. Her chief grief was the evil conduct of her nearest relations, for whom she was continually interceding with the Lord. She had yet the joy of seeing a sister return from the Romanists, and she employed her ebbing strength in guiding her to the Saviour. When that was accomplished and she saw her reunited with the church, her work was done. With joy and peace she left this vale of tears on the 5th of July.

IV. NILAGIRIES.

Rev. F. Metz; Rev. C. Mœrike, and Mrs. Mœrike.

Rev. F. Kittel (from November 1856).

There is still no conversion to be recorded from among the hill tribes: but the Gospel continues to be preached.* The Catechist had to be dismissed for unfaithfulness and want of truth.

In July Br. Mœrike visited for the first time the Badaga Colony Mauhatti, which stretches over a hilly track above the Hosanur pass, some 30 or 40 miles beyond the Eastern apex of the Nilagiries. The Badagas there live in five hamlets, under the protection of a neighbouring Lingaite monastery. They heard the Gospel with considerable surprise. It was likewise announced in the populous Canarese villages on the road. A poor peasant who for the first time heard the message of God to his soul, was so taken with it, that he exclaimed in the highest amazement: this must be true!

On the other hand many who understand the truth sufficiently well are now determined to shut their hearts to it: "Preach of God or the Lord, they say, talk about the Creator who made us all, only don't mention Jesus: we have enough of him and don't want him." And both Curumbas and Cotas are now hard at work, to discover who among the Badagas show any liking for the truth; over such they strive by any means whatsoever to re-establish their ascendancy. There is in consequence much dissension and strife in the infected quarters, chiefly arising from suspicions and accusations of sorcery.

Old Lydia, after being abundantly comforted through her protracted sickness by the nearness of the Lord, grew at last somewhat impatient under her accumulating sufferings. In July she was delivered from them by peacefully falling asleep in the Lord.

*Br. Metz has chiefly worked among the Todas, whilst Br. Mœrike confined himself to the Badagas. We have three huts in the district, to enable us regularly to visit the different villages. One of these temporary abodes was lately burned down by bad neighbours.

V. COORG.

MERCARA AND ALMANDA.

*Rev. H. Mægling, and Mrs. Mægling. Rev. C. Richter,
headmaster of the Anglovernacular school;
C. Kamsica, Assistant Schoolmaster. Catechist: Stephanas.*

<i>Communicants</i> .....	.....	.....	10
<i>Non-Communicants</i> .....	.....	.....	5
<i>Children</i> .....	.....	.....	9
<i>Catechumens (above)</i> .....	.....	.....	100
			—
		<i>Total</i>	124

The past year has been a season of progress in the Coorg Mission. For April 1856 Mr. Richter took charge of the English school from Mr. Lewis, a young East Indian. Since then it has much improved. The number of scholars has increased. A public examination held in October last fully established the credit of the school. In February 1857 the Supreme Government sanctioned the establishment of the school and granted a liberal sum for its maintenance. The management of it has been entrusted to Mr. Mægling.

In May 1856 the household of the Coorg Mission was placed on a new footing by the marriage of Br. Mægling with the widow of his intimate friend, our lamented Brother Weigle of whose sudden departure our last report has given an account. The Missionary and his partner have visited together the great jatras at Talakaveri and Subrahmany; and Mrs. M. has taken charge of the female part of the little congregation and girls attending school.

Public preaching has been carried on at the markets of Mercara and Vfrarajendrapetta as formerly. There are generally numbers of attentive or at least quiet listeners to be found.

In December 1856 a considerable number of Holaya families at Beppunadu resolved on forsaking the worship

of their dreaded demons and seeking admission into the Christian Church. They were freely received.

They have little knowledge, but their sincerity does not appear to admit of doubt. If they had no faith in Christ, they would not dare to give up the worship of those devils which are greatly feared in Coorg. They have taken a tract of waste land from Government, at a distance of 6 or 7 miles from Beppunadu, and are going to settle there as a separate Christian community. Since their secession from the body of heathen Holayas living at Beppunadu, they have been joined by a few families who at first held back; and more are likely to join after some time. *The little Church of Almada is now nearly filled on Sundays.

A tract "the Mirror of the heart" has been translated into English, and two English tracts, one of Ryle's "Remember Lot" and Mrs. Mitchell's Bala Sundari Tagore have been translated into Canarese.

Our esteemed Home Committee have come to the resolution of refusing to adopt the Coorg Mission, but we continue to hope, that the connexion between the new Mission and the Basel Society may yet be preserved.

*They are now about 130 souls in 20 families.

VI. OBITUARY.

The chief incidents of our Br. Jacob Ramavarma's life can be told in his own words. Before his ordination he wrote for our Home Committee a candid account of his life, from which we transcribe almost literally.

"I was born on the 28th Nov. 1814 at Tripoonittura, the Capital of the Cochin principality, which was then ruled by my father, the Rajah Vira Kerala. I was called *Ramavarma*, because born on Ramanavami. If my father preferred my elder brother, as being of a bolder spirit, I was patronized by the mother, who by word and example taught me as pure a morality as can be attained by a heathen. The father wanted to make of me a zealous Veishnava, and had me instructed in Sanscrit lore from my earliest youth. I was accordingly a firm believer in Jagannatha, the tutelar Deity of our residence, and being of as studious turn of mind, I hoped one day to reach his feet by learning all about the Puranas and eschewing every evil practice.

The father's death (in 1828) followed according to Malabar law by the succession of the nephew, exposed our family to many vexations: for three years we lived retired at Veickam, and were reduced to various shifts for gaining our daily bread, until Col. Morrison and Major Cadogan by strenuous exertions

succeeded in righting us. When in consequence we were enabled to return to the Capital (in 1830), I joyfully resumed the former studies, and gave myself so fully to them, that my mother even blamed me for not joining in the plays and amusements of youth. About this time I was shocked to hear that a Brahman who had been put in charge of the chief temple, had one night stripped the idol of jewels to the amount of 15000 Rs. I prayed earnestly that the rogue might be brought to condign punishment, but the petition, however frequently repeated, remained unanswered. Soon after this the golden image of Vittala which my father had set up for his private worship, was stolen and broken up by another Embran (or Mal. Brahman). This was too much for me: I began to doubt the Divinity of these made gods, and in spite of my mother's entreaties avoided, as far as possible, all participation in their worship.

About this time a pious Captain gave my elder brother a Malayalam New Testament. He threw it over to me with the words, "there, student, look!" I admired the book as a specimen of printing in our own language. But when I looked into it, the many foreign names in Matth. I deterred me from reading, and I generally left it upon the table merely to show it to visitors as a novelty, and to laugh over those uncouth sounds. I was just then devouring some of the worst Shastras, which made me dislike not merely religion, but every moral restraint. I still submitted somewhat to my mother's words, until the completion of my studies and the investiture with the sacred cord should be over. That being done I abandoned myself to the lusts of my evil heart. I was then 16 years old, and for 2 years my mother's voice had no power over me. But the sudden death of a young niece frightened me in the midst of my wild career. I knew I was wrong. What if I should die? I feared the 400 and odd hells, and felt that I had deserved them richly.

One day I was revolving in my mind the propriety of changing my pursuits, when a cousin spoke to me about learning English in the Padre's school at Cochin. My mother approved of the plan. Accordingly I went to Cochin, visited the Rev. Mr. Ridsdale (about July 1834), and was admitted as a dayscholar. I liked to see him pray and expound the Scriptures, but for some months understood nothing of what was going on. The first teaching I could make out, was a racy attack on idolatry, which I relished exceedingly. When therefore a monitor told me to look a little into the Bible, I answered very readily, "Why should a man not acquaint himself with every faith? I shall read it gladly". Upon this I got a Malayalam New Testament from Mr. Ridsdale, who put a mark into the Epistle to the Romans, and wished me to read this first of all. I then remembered the volume I had treated so shabbily. I took the book home, read it through, and learned many passages by heart. Soon I was bold enough in company with a Concni Ananta to go to Church during a Sunday service, but I heard little of the first sermon. The second sermon I heard treated of Is. 53, "He made intercession for the transgressors". That made on me a strong impression: I too was a transgressor, no doubt, and I could believe that Jesu's prayers are offered for me also.

Now I should gladly have become a disciple of Christ, if only there had been less shame in the way. I continued to read the Scriptures under many internal struggles. Once in going to Cochin the boat was nearly upset by a sudden squall. In that moment of danger I made a vow to become a Christian, and was enabled to inform Mr. Ridsdale of my resolution. He would have baptized me the following Lord's day, if our Brahman cook had not informed my mother of all he knew and suspected, whereupon I was detained at home and incessantly watched. Yet I did hardly waver in my resolution: a slight attack of disease

strengthened it rather. As soon as a favorable opportunity offered, I went to Cochin. The next day (5 April 1835) I was baptized together with the above Concani John Ananta. I gave up my string, hairlock and caste, ate with the Missionary and felt happy.

The news of my conversion spread like wildfire over the country. Many came to see me, whom I advised to follow my example. My uncle also paid a visit—to curse me. My elder brother rushed against me with a poniard, but was soon softened, and gave me even some money before he left. He continued to afford me some assistance as long as I stayed at Cochin, although, according to caste custom, he had to make a representation of my person with Butea leaves for the purpose of performing for me, as a deceased relation, the funeral ceremonies.

A native Christian D. the Suriani Munshi of Mr. Ridsdale had not been present at our baptism. When he saw us, he pretended to pity us: "Poor fellows said he, to be thus taken in! Could not you be saved in the religion of your fathers?" This word surprized me much. It did more with John A. Whenever difficulties arose, he would say,—"Was not D. right? are we not to be pitied?" Alas, he was never happy. He joined at last the Syrians and died, it would seem in great darkness. How many reasons have I to thank distinguishing grace!

My own state at that time was however not much brighter than his. I loved the Lord to a certain extent and wished to serve him, but knew hardly how to set about it. I liked to go to Church and to tell others of the Gospel. Occasionally I would ask some Christian to accompany me and go to invite some poor idolaters to come to Jesus. If they asked questions which I could not answer, I felt distressed and tried to find a solution. Now and then I begged the Missionary to instruct me, but he had hardly sufficient time for all his avocations. I was not right in my inmost heart. Of private prayer I had hardly an idea. I would read and repeat printed prayers, but felt not satisfied with my state. Joseph Fenn was then Moonsiff of Cochin, himself a converted Nayer. He would say "God does not look to the book, but to the heart; try to pray with the heart." I found the advice good and followed it with some benefit.

But as I felt at the end of two years, that I spent my time to little purpose, I begged to be sent to Madras in order to complete my studies. The Rev. J. Tucker procured me a place in Bishop Corrie's Grammar School (May 1837) where I was for 3 years instructed by pious teachers, and experienced much love from Mr. Tucker, with whom I lived. I shall always keep in grateful remembrance the many benefits bestowed on me by the Church Missionary Society and those of their agents who have served me in the Lord. Some are asleep, among them Mr. R. who had then already arrived at the end of his career. Others are still in the field. May He be their rich reward!

When I look back upon my stay at Madras, I must also gratefully remember the blessed names Anderson and Johnston, both of whom have shewn me much of the love of Jesus. I wondered how some could think it strange and blame-worthy, that I should visit such men and listen to other than Episcopalian teaching. But J. Fenn had prepared me for finding divisions and sectarianism even in the true Church of Christ. I was now and then harrassed by doubts on these subjects, but kept them to myself.

After I had been three years at Madras, my benefactor Mr. T. was obliged to go to Europe. I felt his departure as a great loss: for in the institution which I then entered I found more strictness and less love, than I had been accustomed

to. Being of rather a timorous constitution of mind, I was easily discouraged and began to think of returning to the Western Coast. It was just about this time that my next friend and country man, the Syrian M. confided to me his plan of visiting Antioch. I had often wished to see Jerusalem, and thinking this a favorable opportunity, I accompanied him, little caring as to what might be the will of God concerning me. We came as far as Belgaum (1841) where the Missionaries received us kindly and employed us during the rainy season. When M. set out again for Bombay and Syria (where he was consecrated Archbishop Mar A. by the Jacobite Patriarch) I was detained by a disease of the eyes. The Lord had mercy on me and would not let me lose myself by pursuing my own ways. For about 2 years I was in Rev. Mr. Taylor's house, treated as a child of the family and employed in teaching English and Tamil, and preaching to the Canarese. I had every occasion to learn what vital Christianity really is, and every incitement to give myself wholly to the Lord. But after all I fell into a great sin, such as I had not committed for 10 years. I felt undone, wept, cried and trembled before the Lord; yet peace I found none. When after some days I was accused before the Missionaries, I denied boldly and grieved them deeply with my foolish pride. This made an end to my sojourn at B. but in parting the Missionaries gave me their blessing and exhorted me, as I returned to the Western Coast, to visit either Mr. M. at Mangalore, or Mr. H. at Cannanore. The Pattimar took me past Mangalore to Tellicherry, from whence I walked to Cannanore (Sept. 1843). Catechist Aaron saw me in the Chapel and sought my acquaintance. He took me to Mr. Hebich, where I told all my story except my fall. That part I was determined to hide from all men, and denied it stoutly when I saw Mr. H.'s suspicions. But upon the principle of rejecting none who come to him, but giving a chance of recovery even to the worst sinner, Mr. H. kept me on trial. My heart was soon gained by his open and hearty manner; after some months (Feb. 1844) I married a simple Christian girl and was made Catechist of the new outstation Chiracal.

I had now found an end to my wanderings; but how was my soul? I had read the Scriptures and many good books, had heard many exhortations and advices, had often been powerfully drawn to repentance by the outstretched arm of the Lord, was repeatedly roused to consider my ways by sickness and other trials:—but notwithstanding all this I always relapsed into a certain carnal security, resting on a faithful discharge of my duty to men, having a form of godliness, but denying the power thereof. Still God would not let me pass over into eternity in this fatal drowsy state of my heart: after some years he was pleased to reveal His son to me and grant me the gift of his Holy Spirit. It happened in this wise.

In September 1847 there was a powerful revival in the Church of Cannanore. One Thursday as usual Mr. H. was preaching at Chiracal, when two youths began to cry aloud and accuse themselves of heinous sins. Fear and trembling fell on the hearers. I had to interpret, but was so overcome, that Mr. Hebich sent me out of the room to recover myself. I sat aside and wept: my heart beat audibly; it was as if I was told, "now, hard heart, thy time is come". Some how or other I collected myself so far as to continue interpreting to the end. But I was like a drunken man. Others, I saw, had found peace by repenting, confessing, and believing. I tried to share their happiness, but as I was determined not to acknowledge my fall at B. I found no rest. The following Sunday I sat self-condemned under the word preached, it was as if fire had settled on my heart and passed through my bones; and I said to myself, "this is a beginning of hell fire; better out with the poison". I sought for an opportunity to speak to

Mr. H. but found none in the forenoon. Dinner had commenced when further delay became intolerable, I rose with unwashed hands and ran to the Missionary, crying aloud: I am undone; thus and thus I have sinned and told lies etc! At the moment it seemed as if I saw nothing but sin within and even deeds committed long ago were all distinctly arrayed before me. But at the same time the word of the cross became a comfort to me, unknown before I could see Jesus hanging on the cross and shedding His precious blood for me too; and received grace to cast off my burden under his cross, to wash in the fountain opened and clothe myself in His perfect righteousness. I too was told, Son, be of good cheer, thy sins which are many are forgiven. By His grace I learnt from that time to know and hate the plague of my own heart, and to love and trust Him, who gave Himself for me. I wish now to decrease that He may increase. I know that He is faithful, and will finish the work He has commenced in me, until I stand blameless before Him on His day.

If I formerly liked to communicate to others what I had learnt of God, much more did I now rejoice to invite sinners to the allsufficient grace of my Saviour. Whilst I did the work of a Catechist, I continued my studies under Dr. Gundert, my kind instructor, who in 1849 had come to live at Chiracal: and now it is the wish of the Home Committee that I should be admitted to the Ministry. How much have I to rejoice in, being surrounded by mercies, and enabled to look back with thanks upon 42 years through which grace has guided me safe, whilst so many of the friends of my youth have finished their course, dying without hope! How richly have I experienced in the last twenty-one years the truth of the promise, that whatever a man forsakes for the Gospel's sake, he shall receive an hundred fold now in this time. Hence I can believe also that whatever is promised for the world to come, will surely be given me in due time. Not that I could deceive myself about my many faults. I know some thing of my backslidings and want of love; my pride, discontent, selfrighteousness and neglect of His holy work rise up against me in fearful array. But I can believe that for His blood's sake He does not impute these unto me, but pardons them freely, and will yet guide me by His spirit into all truth love and holiness. So far our dear brother's own account.

We have but little to add to this humble statement. Our Brother's was a real lively faith, working by love. His ministrations, proved very acceptable even to the heathen, because his clever and powerful denunciations of idolatry and selfdeifying philosophy were tempered with much tenderness and unfeigned anxiety for the salvation of perishing souls. His knowledge was varied and solid; he was not the man for opening new tracks into hidden treasures, but preferred to walk in the well known ancient paths and make them plain to others by an uncommon measure of common sense. Naturally sensitive timid and retired, shrinking from giving offence, and anxious to live at peace with all men, he yet became by grace a bold preacher of the Gospel of God. Several precious souls ascribe their conversion to his instrumentality. Though early accustomed to a certain degree of comfort, he learnt to despise wealth and ease he was content with less for his support, than most Catechists of his standing. Nor did he grow highminded after his ordination. The weary, the oppressed, the heavyladen were always welcome to his humble roof. He was deeply grateful for every mark of love, and would rather endear himself to the lowest, than gain the esteem of the great. He had obtained mercy; by mercy he lived and mercy was his theme even unto the end.

In January 1857 he visited a heathen youth sick of smallpox, a disease of which our Br. had always been singularly afraid. That youth died believing

in Christ his Saviour. Soon after Ramavarma fell sick. His mind was often wandering, but when he was himself, he could say, The Lord has been so very gracious unto me. If He wants me now to go, I am ready; If I am to work a little longer, His will be done! And then he would even clap the hands and exclaim: Ah I see a blessed eternity before me! Dr. Stevens, who kindly attended on him did all what could be expected of human care and science: but the Lord wished to take His child to Himself. He fell asleep in His Saviour on the morning of the 11th February 1857.

CENSUS OF THE MISSION. (February, 1857.)

		Established in	Euro-pean Agency	School-masters	SCHOOLS										CONGREGATIONS				TOTALS					
					Parochial		Vernacular		Boys		Girls		Boys		Girls		Communicants		Non-Communicants		Children		Total	
					Boys	Girls	Boards	Day Scholars	Boards	Day Scholars	Boards	Day Scholars	Boards	Day Scholars	Boards	Day Scholars	Boards	Day Scholars	Boards	Day Scholars	Boards	Day Scholars	Boards	Day Scholars
I	THE CANARA STATIONS:																							
	1. Mangalore.....	1834	9	2	4	4	4	7	0	40	45	12	210	55	12	374	243	44	219	506	23	529	276	805
	2. Mulki.....	1843	1	1	1	2	0	0	39	17	0	0	0	0	0	56	60	6	106	172	0	172	0	172
	3. Udapi.....	1852	2	1	2	2	0	0	0	20	0	13	0	5	0	38	70	10	72	152	21	173	5	178
II.	SOUTHERN MAHARATTA STATIONS:																							
	1. Dharwar.....	1837	2	0	2	1	3	0	0	2	0	4	0	120	0	126	14	3	18	35	5	40	123	163
	2. Hubly.....	1839	1	1	1	1	4	0	0	7	0	2	0	205	18	230	12	6	11	29	5	34	227	261
	3. Bettigherry.....	1841	1	1	1	0	3	0	0	4	13	0	0	100	0	117	10	0	16	26	4	30	103	133
	4. Malasamudra.....	1841	1	1	1	0	1	0	18	8	0	7	0	0	0	34	21	0	25	46	14	60	1	61
	5. Guledagudda.....	1851	1	1	1	0	0	0	0	5	0	6	0	0	0	12	17	2	22	41	4	45	0	45
III.	MALABAR STATIONS:																							
	1. Cannanore with out-stations	1841	3	2	11	2	5	1	0	15	45	10	0	383	37	490	199	38	154	391	20	411	425	836
	2. Tellicherry.....	1839	3	1	4	3	2	0	42	0	0	0	124	80	5	251	66	6	81	153	5	158	211	369
	3. Chombala.....	1849	1	1	3	1	1	0	0	20	0	22	0	40	0	82	62	6	64	132	6	138	41	179
	4. Calicut.....	1842	3	1	5	3	5	1	0	29	50	3	0	140	13	235	130	16	139	285	55	340	158	498
IV.	NILAGIRI STATION: Kaity.....	1846	3	1	0	1	0	0	0	5	0	4	0	6	0	15	7	0	16	23	0	23	6	29
*	V. COORG STATION: Mercara and Almada.....	1853	2	1	1	2	1	0	0	3	0	2	60	25	0	90	10	5	9	24	130	154	86	240
	Total	33	15	37	22	29	9	99	175	153	85	394	1159	85	2150	921	142	952	2015	299	2307	1662	3969	

Expenditure of the Mission.

DURING THE YEAR 1855—1856.

	Rs.	As.	Ps.
Expenditure of 26 Brethren, 17 Sisters	22,044	1	2
Journies, including 3 home passages.	11,002	9	11
Moonshees	797	2	0
Catechists	4,590	14	0
Postage	1,098	14	0
Libraries	350	12	6
Buildings and Repairs	14,101	1	11
Catechists Institution at Mangalore	957	2	1
Boys Institutions	2,511	9	9
Girls' Institutions	4,365	0	6
English Schools	3,571	4	11
Vernacular Schools	2,064	15	10
Church Expenses	2,229	12	4
Taxes	349	5	9
Printing Establishments	1,470	15	3
Agricultural Outlay	2,819	6	6
Interest	120	0	0
Sundries	939	7	4
<i>Total</i>	<i>Rs. 75,384</i>	<i>7</i>	<i>9</i>

E. & O. E.

Mangalore, 31st October, 1856.

G. PFLEIDERER.

SUBSCRIPTIONS AND DONATIONS,
FOR THE MISSION.

Received from November 1855 to 1856.

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Lieut. W. Gompertz, 16th. M. N. I.	5	0	0
Native Congregation, Mangalore.	27	0	10

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Dharwar Native Congregation.	4	14	3

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Native Congregation.	Rs. A. P.
	3 14 11

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Native Congregations at Cannanore, Taliparambu	
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Chiracal	7 11 10
Cannanore Church	500 0 0

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1855 Nov Donations and subscriptions	17 0 0
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Miss Pouson	10 0 0
1856 Jan Capt. Keating	6 0 0
Col. Woodfall	3 0 0
Major Yarde	4 0 0
Dr. Stevens	5 0 0
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Dr. Stevens	5 0 0
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Dr. Stevens	5 0 0
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Miss Jane E. Tomlinson for Miss Pouson	20 0 0
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W.M.Robinson Eq. Nursapore	50 0 0	Native Congrt. at Palghat	7 9 3

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for School apparatus.	300 0 0
Monthly contributions	
towards the salary of	
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F. Anderson, Esq.	160 0 0
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Dr. J. Brett.	7 0 0
W. Fisher, Esq.	110 0 0
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Maj.

Mrs.

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M. A

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Col. E

Mrs.

Towards the Rebuilding and Tiling of part of the
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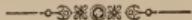
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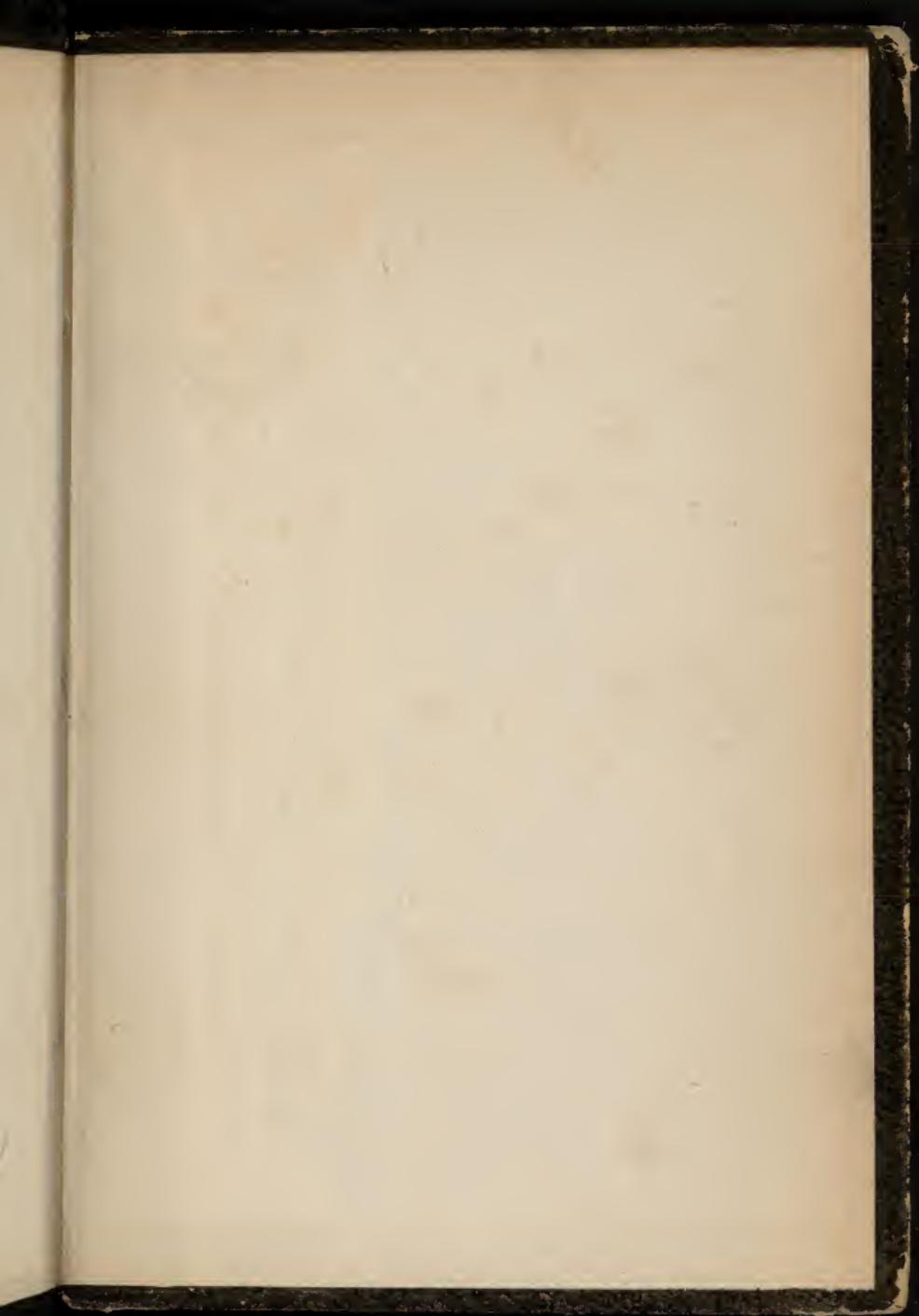
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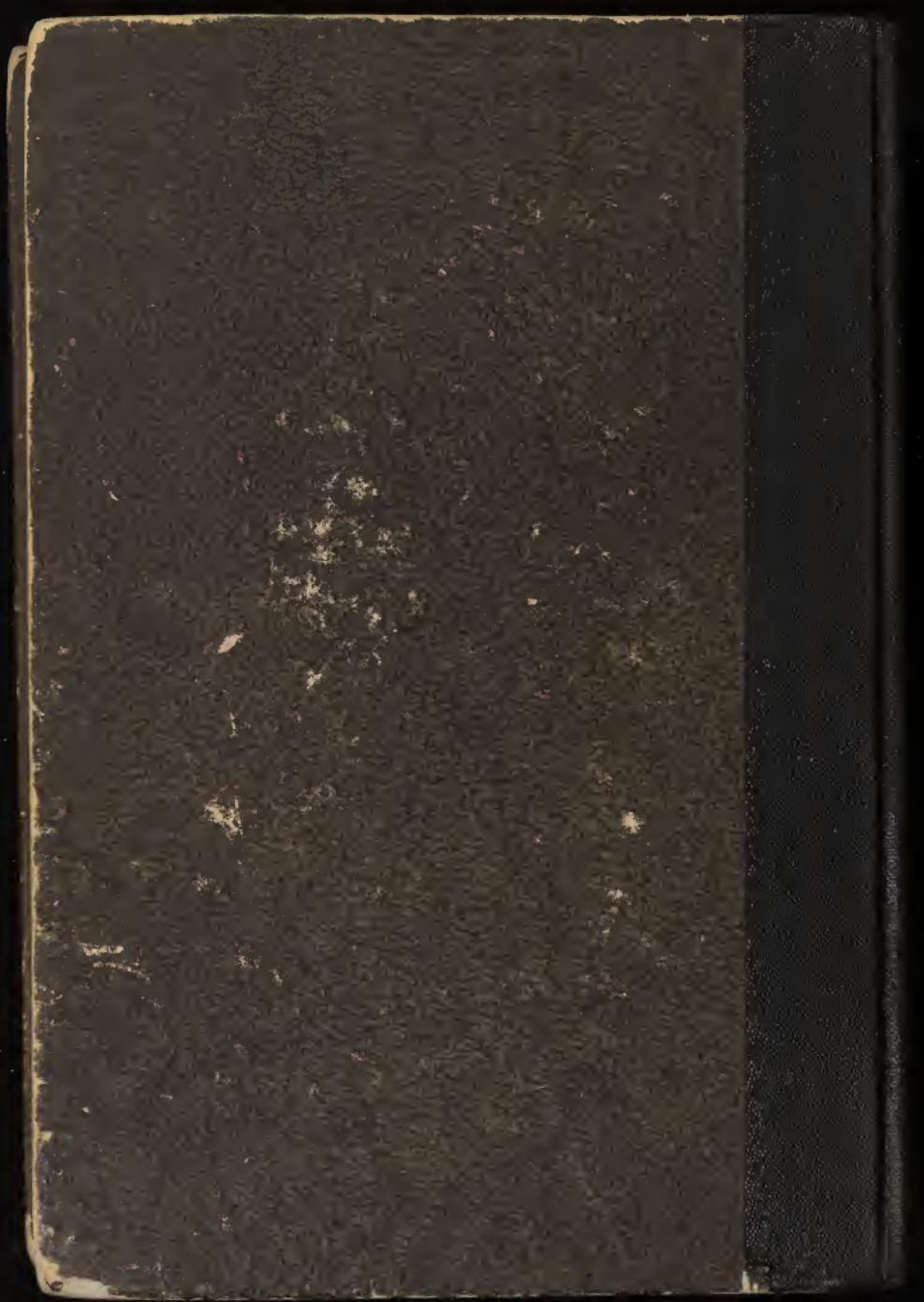
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